

in several homilies in the HOMILIARY OF ST PÈRE DE CHARTRES, including item 1 on the Holy Innocents (see Cross 1987b, and 1987a pp 23 and 68, and cf. numbers 1, *20, 21, 24, and 50); item 13 on the gifts of the Magi (Cross 1987a pp 69 and 81–82, and cf. numbers 18 and 24); and item 14 on water and wine miracle at Cana and Baptism of Christ (Cross 1987a pp 24, 83–84). Several other sermons in this homiliary represent selections from homilies in clm 6233, including items 43, 45, 46, and 50 (see Cross 1987a pp 34–37), while item 44 has a phrase from the collection (Cross 1987a p 35).

***49. Vatican Homily Collection** [ANON.Hom.(Pal.lat.556)]: KVS PS-AU Pal.

MSS ? Vatican, Pal. lat. 556: see below.
Lists—Refs none.

A collection of eighteen homilies has been edited from the Vatican MS by S. Teresa (Bibliography Part I), who designates the collection “il florilegio pseudoagostiniano palatino.” The Vatican MS (from the beginning of the ninth century), which Bischoff (1977 p 112) assigns to “Deutsch-angelsächsisches Gebiet,” is written in Anglo-Saxon script. Among the items several have points of contact with the CATACHESIS CELTICA (number *44; see S. Teresa pp 196 and 204, and cf. Frede, KVS p 160).

Wack and Wright (forthcoming) cite a pair of triads in item 4 of the collection (ed. pp 219–20), which occur also in PAULINUS OF AQUILEIA, LIBER EXHORTATIONIS, as a source for an abbreviated version of the THREE UTTERANCES exemplum in Munich, Bayerische Staatsbibliothek clm 28135; this abbreviated Latin version is in turn the source for the Old English version of the exemplum in *HomM* 5 (Willard, B3.5.5; for details, see the entry on the THREE UTTERANCES SERMON under APOCRYPHA, MISCELLANEOUS).

Cross, in the preface to the forthcoming reprint of Bazire and Cross (1982), cites an image in item 17 of the collection (man lives in the world as if in another's house) as a parallel for a passage in *HomS* 31 (B3.2.31).

50. Leabhar Breac Homilies [ANON.Hom.LeabharBreac]: BCLL 565.

MSS—Refs none.

Leabhar Breac contains homilies in Irish with interspersed Latin passages, and some items in Latin believed to date back to the eleventh century; for a general study see MacDonncha (1976), and for an outline of the contents, see Tristram (1985 pp 143–45). The Irish portions have been attributed to Maol Iosa Ní Brolcháin (see MacDonncha, and the works by Muireann Ní Bhrolcháin cited by McNamara 1987b p 593 note 107); but for objec-

tions to this view, see Tristram (1985 pp 316–17). Rittmueller (1982, 1984, and 1986) examines in detail the homily “In Cena Domini” and its relationship to several Hiberno-Latin commentaries (numbers 1, 21, and 25). In addition to the partial editions by Atkinson and Hogan (Bibliography Part I), two homilies for the Circumcision and Transfiguration have been edited separately by MacDonncha (1983 and 1984). Latin fragments in the body-and-soul homily, omitted by Atkinson, are printed by Gaidoz (1889).

Brown's argument (GR 3391) for the influence on *Elene* (El, A2.6) of the (lost) Latin original of the *Leabhar Breac* homilies on the *Invention of the Holy Cross* is discounted by Gradon (GR 3563).

The body-and-soul homily has been cited by Willard (GR 6235, p 93) for an analog of the concept of the garment of the soul in one of the Old English versions of the THREE UTTERANCES SERMON, *HomS* 31 (Willard, B3.2.31; cf. the entry under APOCRYPHA, MISCELLANEOUS).

Menner (GR 4337 p 112) cites a homily (in Irish and Latin) on the Pater Noster as an example of the Pater Noster as a weapon against the devil in connection with the poetic *Solomon and Saturn* (*MSol*, A13).

Hill (GR 3481, p 385) cites an Irish homily, together with a closely parallel passage in an infancy gospel edited by James (1927 p 68), as an example of the motif of cosmic stasis at the birth of Christ in the Old English poem *Descent into Hell* (*Hell*, A3.26).

Cross and Hill (1982 pp 94–95) cite an Irish homily for a parallel for a sequence, ultimately from 4 Esr 5.23–27, listing the “best” plant, bird, water, and tree in *Solomon and Saturn* (*Sol I*, B5.1).

Cross (1986b pp 30–32; cf. Cross 1987a pp 38, 84–86) discusses the story of Michael fighting a dragon in Asia, which occurs in several Latin texts, including the HOMILIARY OF ST PÈRE DE CHARTRES item 55, which Cross also edits (1986b pp 33–35). Cross (1987a p 69) cites another Irish text from the *Leabhar Breac* on the number of Innocents in item 1 (cf. numbers 1, *20, 21, 24, and *48).

C. Wright (1988a pp 130 note 3; 131 note 4; 132 note 8; and 135 note 21) cites the Latin homily on the Temptation for parallels for brief passages in *HomS* 10 (*BlHom* 3, B3.2.10; cf. numbers 18, 21, 24–26, 31, and *44).

Charles D. Wright

HOMILIARIES AND HOMILIES

[Mary Clayton will provide an introduction to the topic, and separate entries on the Latin collections will follow. See, however, HIBERNO-LATIN . . .

HOMILY COLLECTIONS for the anonymous Irish collections. For this *Trial Version*, only the anonymous Old English Homilies are included.]

Anonymous Old English Homilies

A strong tradition of vernacular composition and transmission of homilies and sermons developed in the late Anglo-Saxon period. Within that tradition is the work of a few named writers (*ÆLFRIC*, *Byrhtferth*, and *WULFSTAN*), but a large proportion of the surviving corpus is anonymous. It is not clear how early the vernacular tradition began: some critics have placed many of the surviving Vercelli and Blickling pieces in the ninth century on linguistic and stylistic grounds (see GR 6443 and 6207), while others suggest the end of the tenth century, close to the date of the earliest surviving MSS (see Gatch 1977 pp 4–11). The truth probably lies somewhere between these two extremes.

From the beginning of the tradition as it survives now, writers quoted earlier sermons extensively and often verbatim. One long item in the Vercelli Book (which is palaeographically the earliest surviving MS) has incorporated within it a large part of another item in the same collection. This is a pattern which is repeated throughout the eleventh century as sermon writers quarried existing books for material. The difficulty of establishing a chronology for items recorded only in the eleventh century or later precludes the investigation of indebtedness among them, and this entry is therefore largely confined to the two earlier compositions. These are the Vercelli Homilies (Vercelli, Biblioteca Capitolare CXVII, edited in GR 6200 and Szarmach 1981a), which draw upon the resources of a Canterbury library and which are therefore often quoted in later homilies created from Canterbury books, and the Blickling Homilies (Princeton, Scheide Library 71, edited in GR 6169), which probably represent material that survived in a Mercian library and are therefore not as frequently used in other surviving homilies (see Scragg 1985). It should be noted that it is extremely unlikely that the eleventh-century items cited were drawn directly from extant copies such as those in Vercelli and Blickling, which themselves may be composite (see the comments on VERCELLI HOMILY 21 below).

For a survey of the whole corpus of anonymous homilies in Old English, and for details of possible indebtedness not discussed here, see Scragg 1979. Fuller analysis of the Vercelli items, together with a text of all the relevant Old English material, will appear in the forthcoming EETS edition of the Vercelli Homilies (edited by Scragg).

Vercelli Homily 1 (*HomS* 24).

- MSS 1. Vercelli, Biblioteca Capitolare CXVII: HG 941; NRK 394.1.
 2. Oxford, Bodleian Library Bodley 340 (*SC* 2404) and 342 (*SC* 2405): HG 569; NRK 309.25.
 3. Cambridge, Corpus Christi College 162: HG 50; NRK 38.30.
 4. Cambridge, Corpus Christi College 198: HG 64; NRK 48.25.
 5. Cambridge, Corpus Christi College 303: NRK 57.15.

Lists—A-S Vers none.

Quots/Cits *ÆCHom* II, 14.1 (B1.2.16) 255–65, 303–04, and 346–52: see below.
Refs none.

Vercelli Homily 1, the first item in the Vercelli Book, is a close rendering of John 18 and 19 with very little homiletic comment. In the Oxford and Cambridge MSS, the same item appears in an extensively revised form, with long additions, although in the standard edition (GR 6200) the main additions are not available because they were intended to appear in an appendix which was never published. (Corpus 303 dates to the twelfth century.) Extracts from the revised version are added to the *ÆLFRIC* homily in London, BL Cotton Tiberius A.iii (see Godden 1979 pp lv–lvi, and 381–90).

Vercelli Homily 2 (*HomU* 8).

- MSS 1. Vercelli, Biblioteca Capitolare CXVII: HG 941; NRK 394.2.

Lists—A-S Vers none.

Quots/Cits 1. *HomM* 13 (B3.5.13): see below.

2. *HomU* 15 (B3.4.15): see below.

3. *HomU* 32 (B3.4.32): see below.

4. *HomU* 34 (B3.4.34): see below.

Refs none.

Vercelli Homily 2 is an eschatological piece with a long alliterative passage (Förster prints lines 47–72 as verse in GR 6200). Most of this homily (1–107) is incorporated into VERCELLI HOMILY 21. The version *HomU* 15 in Oxford, Bodleian Library Hatton 115 (edited by Luiselli Fadda 1977 pp 186–211) is a composite homily with one paragraph (114–44) taken from Vercelli 2. Napier homily XL (*HomU* 32; edited in GR 6501) has much of Vercelli Homily 2 added to passages by *WULFSTAN*. Napier homily XLII (*HomU* 34; edited in GR 6501), contains a translation of *ADSO* with a conclusion drawn ultimately from this homily.

Vercelli Homily 4 (*HomU* 9).

- MSS 1. Vercelli, Biblioteca Capitolare CXVII: HG 941; NRK 394.4.
 2. Cambridge, Corpus Christi College 41: HG 39; NRK 32.9.

3. Cambridge, Corpus Christi College 367, Part II: HG 100; NRK 63.10.
Lists—A-S Vers none.

Quots/Cits 1. *HomU* 27 (B3.4.27): see below.

2. *HomU* 55 (B3.4.55): see below.

Refs none.

Vercelli Homily 4 is also eschatological and has at its heart one of the most dramatic addresses of the soul to the body in Old English literature (see APOCRYPHA, VISIO SANCTI PAULI). It opens, however, with a heavily rhetorical and often conventional exhortation to repentance, parts of which found their way into four composite homilies during the eleventh century: *HomU* 27, which was itself selectively used in the composition of *HomS* 41 (see Scragg 1977), and *HomU* 55, which was drawn upon by the author of *HomU* 26 (see Scragg 1979).

Vercelli Homily 9 (*HomS* 4).

MSS 1. Vercelli, Biblioteca Capitolare CXVII: HG 941; NRK 394.11.

2. Oxford, Bodleian Library Bodley 340 (SC 2404) and 342 (SC 2405): HG 569; NRK 309.8.

Lists—A-S Vers none.

Quots/Cits 1. *HomU* 15 (B3.4.15): see below.

2. *HomU* 35 (B3.4.35): see below.

3. *HomM* 9 (B3.5.9): see below.

4. *HomU* 27 (B3.4.27): see below.

5. *Conf* 1.10.3 (B11.10.3): see below.

Refs none.

Vercelli Homily 9 is another eschatological homily drawing on a variety of Latin sources, some of which have been identified as Hiberno-Latin (see HIBERNO-LATIN . . . HOMILY COLLECTIONS, CATAGHESIS CELTICA, number *44). The two surviving copies have slight but significant differences (see the edition in GR 248). The version recorded in the Vercelli Book gave rise to the extracts in the composite pieces *HomM* 9 and *HomU* 27. That recorded in Bodley 340 was drawn on by the compiler of the composite confessional text, *Conf* 1.10.3. A markedly different (and probably earlier) version of Vercelli 9 that has not survived was used by the authors of two distinct items subsumed under the AC designation *HomU* 15, and from this line came two brief (and different) extracts incorporated separately into the two surviving versions of *HomU* 35 (see Scragg 1979; the relationship of the two versions of *HomU* 35 is described in GR 6528, pp 230–32). That the two MS versions of *HomU* 15 constitute two (related) items and not two copies of one (as suggested in AC) is clear from a comparison of the edited texts, Robinson (GR 6229) for that in Cotton Tiberius A.iii, and Luiselli Fadda

1977 for that in Oxford, Bodleian Library Hatton 115, but verbal parallels between them show that they both descend from a version of Vercelli Homily 9 different from that preserved in the Vercelli Book and Bodley 340; for detailed evidence, see my forthcoming edition of the Vercelli Homilies.

Vercelli Homily 10 (*HomS* 40).

MSS 1. Vercelli, Biblioteca Capitolare CXVII: HG 941; NRK 394.12.

2. Princeton, University Library Library, Scheide Library 71: HG 905; NRK 382.9.

3. Cambridge, Corpus Christi College 421: HG 198; NRK 69.9.

4. Cambridge, Corpus Christi College 302: NRK 56.33.

Lists—A-S Vers none.

Quots/Cits 1. *HomS* 7 (B3.2.7): see below.

2. *HomU* 3 (B3.4.3): see below.

3. *HomU* 27 (B3.4.27): see below.

4. ? *HomU* 35 (B3.4.35): see below.

5. ? *HomU* 15 (B3.4.15): see below.

Refs none.

This popular (to judge from the number of surviving MSS) eschatological homily has three principal Latin sources—PAULINUS OF AQUILEIA, PS AUGUSTINE HOMILY 310, and ISIDORE OF SEVILLE—and consequently can be seen to divide into three parts. Eleventh-century writers utilized these divisions, the author of *HomS* 7 taking the last two (verbatim) to form an independent piece, the author of *HomU* 3 adding only the last to other material to create a new item (edited as number 12 in GR 6219). *HomU* 27 is a composite homily that draws on other Vercelli items (see Scragg 1977). It may also be noticed that an introductory sentence found only in the Vercelli Book version of Vercelli 10 is verbally similar to sentences in *HomU* 35 (both versions) and *HomU* 15 in Oxford, Bodleian Library Hatton 115.

Vercelli Homily 15 (*HomU* 6).

MSS Vercelli, Biblioteca Capitolare CXVII: HG 941; NRK 394.17.

Lists—A-S Vers none.

Quots/Cits *HomS* 6 (B3.2.6): see below.

Refs none.

Vercelli 15 is one of a number of Old English homilies that have as their principal source the APOCALYPSE OF THOMAS (see APOCRYPHA). *HomS* 6 is a composite homily (edited as item 14 in GR 6215) made up entirely of extracts from other surviving vernacular homilies (see Scragg 1979 pp 245–46). Its conclusion is taken from that of Vercelli 15.

Vercelli Homily 19 (*HomS* 34).

- MSS* 1. Vercelli, Biblioteca Capitolare CXVII: HG 941; NRK 394.24.
 2. Cambridge, Corpus Christi College 162: HG 50; NRK 38.35.
 3. Cambridge, Corpus Christi College 303: NRK 57.43
 4. London, BL Cotton Cleopatra B.xiii: HG 322; NRK 144.6.

Lists—A-S Vers none.

- Quots/Cits* 1. *Sol* I (B5.1): see below.
 2. *WCan* 1.2 (B13.1.1): see below.
 3. *HomU* 15 (B3.4.15): see below.

Refs none.

Vercelli Homilies 19, 20, and 21 are a uniform set prescribed for the three Rogation Days, deriving largely from the HOMILIARY OF ST PÈRE DE CHARTRES (see Cross 1987a, who prints the texts and sources). Probably all three were composed by one writer (a suggestion made in Scragg 1973 p 204, but developed in Szarmach 1978 p 248, denied in Bazire and Cross 1982 p 25, but admitted in Cross 1987a p 126). The appearance of otherwise unique wording, and occasionally consecutive sentences, in more than one of these three pieces is therefore taken as a sign of an author repeating himself, although it is impossible to know in what order the pieces were originally composed. (Fuller consideration of these correspondences will be given in my forthcoming edition of the Vercelli Homilies.)

Vercelli Homily 19 begins with the Trinity and then goes on to a succinct account of the creation of the world, the fall of the angels, and the story of Adam and Eve. The calculation of Adam's life and his time in hell appears in Vercelli 19 and its principle Latin source (see the HOMILIARY OF ST PÈRE DE CHARTRES, and HIBERNO-LATIN . . . BIBLICAL COMMENTARIES, number 1, the REFERENCE BIBLE). The compilation *Solomon and Saturn* has the English in virtually the same wording, where it is unlikely to be drawn independently from the source. A third version in English, in wording even closer to Vercelli 19 than *Solomon and Saturn*, was added as *Notes* 10.3 (B24.10.3) to Oxford, Bodleian Library Hatton 115 in the twelfth century. The probable history is that the sentence was culled from the vernacular homily and preserved in the form of a note like that in Hatton 115 or in a commonplace book. The text falsely associated with WULFSTAN'S *Canons of Edgar*, *WCan* 1.2, and the BL Cotton Tiberius A.iii text of *HomU* 15 (variously called "The Devil's Account of the Next World" and "The Theban Legend," see Scragg 1986) are late pieces both of which incorporate sentences from Vercelli 19.

Vercelli Homily 20 (*HomS* 38).

- MSS* 1. Vercelli, Biblioteca Capitolare CXVII: HG 941; NRK 394.25.
 2. Cambridge, Corpus Christi College 162: HG 50; NRK 38.36.

3. Cambridge, Corpus Christi College 303: NRK 57.44.

Lists—A-S Vers none.

Quots/Cits *HomS* 49 (B3.2.49): see below.

Refs none.

As well as compiling Vercelli Homilies 19, 20, and 21, the same anonymous author may be responsible for other surviving pieces. *HomS* 49, edited in GR 5290 as number 2, has a passage in common with Vercelli Homily 20. At the same time, *HomS* 49 was thought by Jost (GR 6528, p 306) to have been written by the same author as *HomS* 13 and *HomS* 16, both of which draw extensively on the HOMILIARY OF ST PÈRE DE CHARTRES used by the author of Vercelli 20 (see the text and sources in Cross 1987a pp 196–231, and a brief discussion of the authorship question at pp 232–35). The precise relations of all of these pieces need further study.

Vercelli Homily 21 (*HomM* 13).

- MSS* Vercelli, Biblioteca Capitolare CXVII: HG 941; NRK 394.26.

Lists—A-S Vers none.

Quots/Cits 1. *HomU* 27 (B3.4.27): see below.

2. *HomU* 12 (B3.4.12): see below.

Refs none.

Vercelli 21 is a composite homily drawing on both Latin sources (see VERCELLI 19) and English ones (see VERCELLI 2). It provided the longest of the extracts from the Vercelli Homilies incorporated in the composite *HomU* 27 (see Scragg 1977). There is also a brief overlap with *HomU* 12 where the Latin source, used elsewhere in Vercelli 21, suggests that *HomU* 12 is the later piece. Cross (1987a pp 149–50) argues that the poem *Exhortation* (A18), which has been regarded as a source for the prose homily (GR 6527, and 6535), might be seen as derived from it.

Blickling Homily 5 (*HomS* 17).

- MSS* Princeton, University Library, Scheide Library 71: HG 905; NRK 382.5.

Lists—A-S Vers none.

Quots/Cits *HomU* 26 (B3.4.26): see below.

Refs none.

This is one of many examples of the conclusion of a homily being abstracted and used for a different piece. Blickling 5 is a Lenten homily. Its conclusion, containing the "Seven Joys" motif found frequently in Old English (see Hill GR 3333), is repeated in the composite *HomU* 26.

Blickling Homily 8 (*HomU* 19).

MSS Princeton, University Library, Scheide Library 71: HG 905; NRK 382.8.

Lists—A-S Vers none.

Quots/Cits HomS 6 (B3.2.6): see below.

Refs none.

Blickling 8 is a powerful eschatological homily which, in a reduced version, forms the longest section of the composite *HomS* 6 (edited as number 14 in GR 6215; see VERCELLI HOMILY 15).

Blickling Homily 10 (*HomU* 20).

MSS Princeton, University Library, Scheide Library 71: HG 905; NRK 382.10.

Lists—A-S Vers none.

Quots/Cits Cambridge, Corpus Christi College 198, item 62 (listed in AC under B3.4.20): see below.

Refs none.

The second half of another Blickling eschatological homily has been added to an ÆLFRIC piece, *ÆAdmon* 3 (B1.9.6), to create a new item.

Junius 86, Item 2 (*HomM* 14).

MSS Oxford, Bodleian Library Junius 86: HG 642; NRK 336.2.

Lists—A-S Vers none.

Quots/Cits HomS 6 (B3.2.6): see below.

Refs none.

The second item in Junius 86 is a late copy of the third of three early pieces used to create the composite *HomS* 6 (see VERCELLI HOMILY 15, and BLICKLING HOMILY 8).

D. G. Scragg

HRABANUS MAURUS: *DS* 13.1–10; Manitius (1911–31) vol 1 pp 288–302.

Hrabanus Maurus (also Rabanus) spent his early years at the monasteries of Fulda and Tours, where he became one of ALCUIN's favorite students.

He was elected abbot of Tours in 822, but about twenty years later he was forced to retire to Petersberg, near Fulda. In 847 he was appointed archbishop of Mainz, where he died in 856. Hrabanus' many writings attempt to help his fellow monks and priests in their normal roles as teachers and preachers. He held the great patristic writers—AUGUSTINE, GREGORY, JEROME, ISIDORE, and BEDE—in high esteem and preferred to extract long passages from their writings to using his own words. His methodology has sometimes caused modern readers to dismiss him as a plagiarizer, with scant consideration of the originality he showed in adapting and arranging his material. More than a thousand MSS survive of his writings, dating from the ninth to the sixteenth century, clearly attesting to his popularity during the Middle Ages. An English summary of his life and career by McCulloh appears in *CCCM* 44; see also Kottje and Zimmermann (1982), and Böhne (1980).

Hrabanus' writings were never as popular in Anglo-Saxon England as they were during the later English Middle Ages. Those works that did become known were introduced during the Benedictine reforms of the tenth century. Generally speaking, it is only the earlier works, themselves the most popular of his writings during the late ninth and tenth centuries, that are attested in England in one form or another, and evidence for knowledge of the later works before the twelfth century is generally slight and circumstantial. One booklist, *Ælfwold* (ML 5.1), includes a reference to Hrabanus, but does not specify a work. None of his works were ever translated in their entirety (though sections of some were). Gneuss (1978) notes that Dunstan must have been an attentive reader and user of *DE LAUDE S. CRUCIS*. Bethurum (GR, 6501, p 131) remarks that Wulfstan was "widely read in ninth-century literature, and borrowed . . . from Rabanus (among others)," and recent scholarship has tended to support this view. On the other hand, Hermann's (1972 p 3) contention, that Hrabanus' writings "deeply influenced the Anglo-Saxons," while an attractive one, is difficult to substantiate, if only because Hrabanus himself borrowed so much from his predecessors. One of the chief obstacles to a proper search for Hrabanus' influence is the almost total absence of critical editions.

[For this *Trial Version*, only Hrabanus' didactic works will be discussed.]

De computo [HRAB.MAVR.Comp.].

MSS 1. Exeter, Cathedral Library 3507: HG 258.

2. London, BL Cotton Vitellius A.xii: HG 398.

3. Oxford, St John's College 17: HG 683.

Lists see headnote.